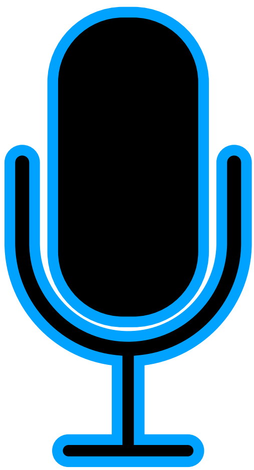
Advice

for

Hadith Teachers



by

Shaykhul Hadith, Moulana Fadlur Rahman A'zami (hafizahullah)

أمير المؤمنين في الحديث بجنوب أفريقيا

بسم الله الرحمن الرحيم

دار الحديث العوامية

DARUL HADITH RESEARCH CENTRE

Blending Traditional Research with Contemporary Issues

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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Introduction

It is no secret that in the recent past, many senior ‘Ulama have taken ill, and several have suddenly left the world.
This has several repercussions. Among them is the fact that the next bracket (tabaqah) of ‘Ulama have to fill very big shoes.

In light of this, while we still have many of our senior teachers with us, it was decided to invite my Respected Teacher; Shaykhul Hadith Moulana Fadlur Rahman A’zami (hafizahullah) to address a gathering of Dora Hadith asatidhah. This took place on the eve of 27 October 2018, at Darul Hadith Research Centre, in Durban, South Africa.

Alhamdulillah, it was a very inspiring gathering. Those who were present were indeed very fortunate. May Allah Ta'ala grant us many more such gatherings with our seniors. (Amin)

Due to the exceptional quality of the content of the discussion, I decided to pen it in these pages after translating it from the Urdu recording.

These advices are of a veteran in the field of Hadith, who -in addition to his high spiritual status- is at an enviable pinnacle of knowledge.
Shaykh saheb (hafizahullah) has been teaching Hadith for close to fifty years!

May Allah Ta'ala preserve Hazrat, and all our asatidhah for many more years with ‘afiyah, and allow us all to benefit from them.[1] (Amin)

Muhammad ibn Moulana Haroon Abasoomar
17 Safar 1441 A.H.   16 October 2019

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[1] **Kindly note:** All footnotes and parts in square brackets […] are by the translator. I have also added references to similar discussions in the unique book of My Honourable Teacher; Al-Muhaddith, Shaykh Muhammad 'Awwamah (hafizahullah), entitled: Ma’alim Irshadiyyah li sina’ati Talibil ‘ilm.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. The Teacher

Spirituality of the teacher

- Shah ‘Abdul ‘Aziz (rahimahullah) said that when an ‘Alim spends a long time engaged in the Khidmah of Hadith with the correct intention and enthusiasm, he acquires the quality of Shan-e-Sahabiyat.

This is because he is constantly viewing the daily routine and lifestyle of Nabi (sallallahu’alayhi wasallam).

- ‘Allamah Kashmiri (rahimahullah) stated that the chapters of du’a (كتاب الأدعية) are the core and essence (*ruh*) of the Hadith…

‘*Sahabiyyat ki shan*' is a feature of engaging in Hadith. صحابیت کی شان پیدا ہوتا ہے

The Hadiths are filled with anwar qudsiyyah.

أهل الحديث هم أهل النبي ﷺ وإن لم يصحبوا نفسه أنفاسه صحبوا

Day and night the Muhaddith is engaged in these anfaas, that's the reason for the term: Anfas Qudsiyyah (انفاس قدسیہ)

Intention[2]

- To benefit form the '*anfas-qudsiyyah* in the Hadith, the niyyat must be correct.

Teach and prepare with love for Allah and His Messenger (sallallahu'alayhi wasallam), not for the salary [or fame] etc.

Have the intention of: reaching Allah Ta'ala [through this service].

[Shaykh saheb then quoted the famous poem of Hazrat Moulana Hakeem Muhammad Akhtar saheb (rahimahullah)]:

نقش قدم نبي کے ہے جنت کے راستے
اللہ سے ملاتے ہے سنت کے راستے

In the footsteps of the Nabi ﷺ is the path to Jannah,
The way of the sunnah links one to Allah.

- Hadith, is a very enjoyable field, if we have the love of Nabi (sallallahu'alayhi wasallam) in the hearts.

دل گلستاں تھا تو ہر شی سے ٹپکتی تھی بہار
دل بیاباں کیا ہوا تو عالم بیاباں ہو گیا

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[2] See Ma'alim Irshadiyyah, pgs.64-70.

When the heart was a rose garden (clean), then everything seemed enjoyable,
When the heart became like the wilderness, then the whole world seemed lonely!

• We should develop a relationship with the awliya and create the quality of Ihsan.
With this *jazbah* (zeal) we should teach…

Effect on the Students

• We should endeavour to create an inner love & bond (*shaghf*) in the students for the field of Hadith.
In the lesson, when we pass those Hadiths that have profound meaning (Like the Hadiths that 'Allamah Nawawi (rahimahullah) has in his Arba'in), the students should be made to memorise it, and sometimes we should test them.[3]

قال الإمام سفيان الثوري رحمه الله:

ما أعلم على وجه الأرض من الأعمال أفضل من طلب الحديث، لمن أراد به وجه الله.

(شرف أصحاب الحديث (١٧٤) وانظر المدخل للبيهقي (١٥٧٦) - (١٥٧٨)

[3] See Ma'alim Irshadiyyah, pg.294. Similarly, we should encourage them to implement the practical sunnats that we pass during the lesson. Refer: Ma'alim Irshadiyyah, pgs. 408-416, & 129.

2. The Lesson

Shah Abdul Aziz’s advice[4]

Shah Abdul Aziz (rahimahullah) gave two pieces of advice for Hadith study, to his student in ‘Ujalah Nafi'ah:

1. **Find out the correct meaning of the matn of the Hadith.[5]**

This is very important, or else a person can be misguided.
This is one of the reasons for Mishkat being part of our syllabus. Since there are no chains, no kalam on the narrators or authenticity of the Hadith, it seems one reason for which our ‘Ulama included this Kitab was so that the correct meaning of the Hadith can be taught. There is sufficient time in the Mishkat lesson to focus on this exclusively.

Teach the correct translation of the Hadith and also emphasise on the correct translation of the Quranic verses.
In fact, in the past some ‘Ulama, would make the students do the translation of the Hadith themselves. Undoubtedly time is short and we have lots to cover in the year, so we may not be able to test them daily.

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4 Al-‘Ujalatun Nafi’ah, (mu’arrab) pg.26.

5 See Ma’alim Irshadiyyah, pgs.327-332.

The Authenticity of the Hadiths[6]

• Shah ‘Abdul ‘Aziz then said:

2. Study the level (*hukm*) of the Hadith; as to how reliable it is, and how are the narrators.

In the Sahihayn there is no such need. But in the other kitabs [the Sunan & Mishkat] the teacher should make effort in this regard.
For example, in Mishkat Shareef, there are several unreliable Hadiths. One such example is the narration in Mishkat that states that Malakul maut’s name is Ismail.[7] The ruling of this narration is that it is very unreliable (*wahin jiddan*).

- The teacher should refer to those books that discuss the level of the Hadiths, and make a note of it. One should be wary of Albani and his followers[8] who are quick to dismiss Hadiths. Some of them wrongly discredit mursal Hadiths, by saying: *da'ifun li irsalihi* whereas mursal Hadiths are accepted according to most of the Madhabs. It is only Imam Shafi’i (rahimahullah) [from the four famous mujtahids] who has a few conditions before accepting it. He too didn’t reject it fully.

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6 See Ma’alim Irshadiyyah, pgs.378.

7 Mishkat, hadith: 5972.

8 Due to their drastic influence, one should avoid quoting them at all costs, even when we concur with their view. See footnotes in Ma’alim Irshadiyyah, pgs.351-352.

Allamah Kawthari (rahimahullah) said it beautifully: **Mursal is a hujjah according to everyone, but according to some with a few conditions**.
A lot of the commentaries have already done this job of explaining the hukm of the Hadiths. We should make effort, and note the khulasah (summary) in our kitabs.

Have your own copy

Ensure that you have your own copies of the kitabs you are teaching, so you can make notes which will benefit you in the long term. One may not always have the time to make detailed mutala'ah. Hence these notes will assist, on condition we make sufficient effort in the early years of teaching the kitab.

- [During the lesson or preparation], the ustad should also give attention to the different nuskhas…

The field of Jarh & Ta'dil

The Ustads need to acquaint themselves with the fields of rijal, and jarh & ta'dil, so if we are faced with a Hadith outside the famous books, we can still ascertain the hukm.
However, this is needed mainly for the kitabs that we are teaching and, alhamdulillah [in most cases] the research has been done [in the commentaries and other modern prints of the kitabs.]

Make an Effort

We just have to make a concerted effort to pay attention to these discussions and to understand them [and note them, followed by sharing these discussions in the classroom]. Then only the Haqq (right) of teaching will be fulfilled.
If we didn't put in the required effort, and taught in just any way, then this will be breach of trust.
To really achieve something, one has to continue sacrificing for his entire life.

The work of our Predecessors

'Ilmul Hadith is a very unique subject. It has about one hundred branches. The main ones being approximately forty. The earlier Muhaddithun left no stone unturned in their efforts.
Other religions don't have what we have in this field. This was through the tawfiq of Allah, who had the grand plan of preserving Deen.[9]

The biography of every narrator has been recorded, throughout the centuries. In these bios we will find

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9 At this point, Shaykh saheb jokingly said: 'The amount of books that the Muhaddithun wrote are so many, that if we only knew the names of the books on أسماء الرجال, [just 1 branch] we would be considered senior Muhaddithun of the times!

that so many of the Muhaddithun had spent many long years in the service of Hadith.[10]
In addition to the bios, they inspected the chains, the texts, and explained if it was acceptable or *ma'lul*.

Allah Ta’ala blessed them with outstanding memories. This was a gift from Allah Ta’ala which wasn’t given to others. This is understood from the Hadith:

رُبّ مُبَلَّغٍ أوعى مِنْ سامع

As the number of the Hadiths and the chains increased, Allah Ta’ala increased their retentive capacity. They would be able detect even a difference in a waw (و)

‘Allamah Habibur Rahman (rahimahullah) cited several examples [in his book: Nusratul Hadith].
Moulana Abu Bakr Ghazipuri (rahimahullah) wrote a complete book on this, which discusses the amazing memory of the Muhaddithun.
They did their best. Now it’s our turn,

ثم جعلناكم خلائف في الأرض لننظر كيف تعملون

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10 One such quote is of Imam ‘Ali ibn Hujr As-Sa’di (rahimahullah) - the Shaykh of Imams Bukhari & Muslim (rahimahumallah):

انصرفت من العراق وأنا ابن ثلاث وثلاثين سنةً، فقلتُ: لو بقيت ثلاثا وثلاثين سنةً أخرى فأروي بعض ما جمعته من العلم. وقد عشت بعدُ ثلاثًا وثلاثين وثالثا وثلاثين أخرى، وأنا أتمنى بعدُ ما كنت أتمنى وقت انصرافي من العراق

(سير أعلام النبلاء، ١١ / ٥٠٩)

Takhassus fil Hadith

Coming back to the topic of verifying the narrators. Attention should be given to this aspect.
Moulana Habibur Rahman saheb (rahimahullah) was of the opinion that the intelligent students should be encouraged to study takhassus fil Fiqhi wal Hadith.
Alhamdulillah I did this course, and I saw the benefit. There was a shortage of such faculties in those days.
Alhamdulillah now the department of Takhassus fil Hadith has been opened in several Madaris.
The benefit of doing this course, is that one gets to study the different funun (branches) of 'ilmul Hadith, and he studies the laws of jarh & ta'dil as well.

The Purpose of Research (Tahqiq)

The purpose of doing tahqiq (research) is to determine the authentic narrations, which we can then implement in our lives.
The motive for tahqiq and research is not just the research itself, rather its so we can identify the authentic sunnah, and practice and preach it.
This is one of the traits of the 'Ulama-e Akhirah, as mentioned by Imam Ghazali (rahimahullah) among twelve such traits. Hazrat Shaykh (rahimahullah) has cited these twelve, from Imam Ghazali in Fazail Sadaqat.[11]

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[11] Fadhail Sadaqat, Chapter 6 (VI): Ahadith pertaining to the excellence of tawakkul, pgs.416-436. This has been published in english too, recently.

One of them is that they study the Hadith and determine the sunnats of Nabi (sallallahu'alayhi wasallam) **with the intention of practice.**

On the other hand, there are several warnings against doing the opposite; considering what is **not** a sunnah to be sunnah!

١ . من يَقُل عليَّ ما لم أقُلْ فليَتَبَوَّأْ مَقْعَدَه مِن النار[12]

٢ . من كذَب عليَّ متعمداً فليَتَبَوَّأْ مَقْعَدَه مِن النار[13]

On this topic a very apt Hadith is the one in Tirmidhi[14],

اتَّقوا الحديثَ عَنِّي إلا ما علِمْتُم ، فمَن كذَب عليَّ متعمداً فليَتَبَوَّأْ مَقْعَدَه مِن النار

In Bukhari shareef[15] there is indication that mere '*ik-thar*' (الإِكثار) (abundance in quoting) is a cause for one falling victim to citing unreliable Hadiths.

In principle, if we don't have *zann-ghalib* (strong presumption) on a narration being a Hadith of

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12 رواه البخاري (١٠٩)

13 رواه البخاري (١١٠)

14 Sunan Tirmidhi, hadith: 2951. Imam Tirmidhi (rahimahullah) has classified it as *hasan*.

15 Sahih Bukhari, hadith: 107 with Fathul Bari.

Rasulullah (sallallahu'alayhi wasallam), we should not quote it.
If the subject matter is good, it doesn't necessitate that it is a Hadith.
If you want to quote it, do so, but not as a Hadith, unless it's substantiated as such.

The High rank of the 'Ulama of Deoband

[In the last century and a half], in the field of Hadith, our 'Ulama of Deoband have a very high rank.
This is an accurate and fair statement.
In the earlier times, in India there was no importance given to 'ilmul Hadith.
They over-emphasised on other fields, in a way that actually belittled 'ilmul Hadith.
It was Shah Waliyullah (rahimahullah) who broke that old practice. He was Imam-e-Inqilab (The leader of the revolution)
He gave due importance to 'ilmul Hadith.
Qari Tayyib saheb (rahimahullah) has cited that Shah Waliyullah is our leader.
He was a very balanced Hanafi.

Be Balanced in Discussion[16]

It is not good to have Ghuluw (exaggeration) on any Madhab. All the Madhahib are on Haqq. We should never belittle the other Madhahib [in our discussions in the classroom, and beyond]. This is a feature of our 'Ulama of Deoband.

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16 See Ma'alim Irshadiyyah, pgs.344-349.

Therefore, in our [Hanafi] books state:

مذهبنا صواب يحتمل الخطأ

Hence, when discussing ikhtilafi issues, there should be no belittling of other Madhabs.
Yes, when an objection is raised against our [Hanafi][17] Madhab, we should definitely defend it. [18]
Our aim is to show that what we are practicing, is our view of the truth. We are debating to prove what we practice. It is our belief that our success is based on that practice.

However, the ghair muqallids are not part of this group of the aimmah of Haqq.

The Nur of Hadith

When engaging in ikhtilafi issues, we should not lose out the nur of the Hadith.
Even when discussing the issues of ameen, raf'ul yadayn etc. discuss it with the motive of determining

[17] I added this, since most classrooms around the world wherein Dora Hadith is taught, are actually done by Hanafi teachers, in Hanafi madrasahs. This is also the reason for which I mentioned the Hanafi Madhab in the next footnote.

[18] In essence, whenever we pass a Hadith which the Hanafis have not practiced upon, or have interpreted differently, the Ustad should provide a convincing answer, even if it be brief. This is so the students do not doubt the substantiation of the Madhab. The same would apply for the Shafi'i Madhab in a Shafi'i madrasah, for that matter.

the haqq. We are lovers of our Nabi (sallallahu'alayhi wasallam) and want to determine his sunnah.
[Keep in mind that] We are all ummatis of Nabi (sallallahu'alayhi wasallam), and that is what we will be questioned about on the day of Qiyamah.
Just as we understand that the Ahadith of fadail etc contain the nur of Nabi (sallallahu'alayhi wasallam), similarly the Ahadith of Ahkam also contain it. We should be cognisant of this while teaching these chapters as well.

The Purpose of Discussion (*bahth*)

Our purpose is only to please Allah Ta’ala. That will be achieved when we follow the sunnah of Nabi (sallallahu'alayhi wasallam). Hence that is the reason for our discussions/debates.
The motive is not to degrade another Madhab or belittle anyone.
It’s only to rectify our ‘amal, so we have an answer in Allah’s court.
This must always be our focus.

In this manner, make effort on the students.

Whenever we head to the classroom, rectify the intention as folllows; **we want to please Allah Ta'ala and want to determine the correct hukm of Shari’ah and pass this on to the students.**
To avoid missing out on this elementary purpose [attaining the nur] of Hadith study, our ‘Ulama of Deoband, also included the effort of **Tazkiyah** with Ta’lim.

Tazkiyah is a core function of our Darul'Ulooms.
Later Allah Ta'ala revived the effort of Tabligh, which now spread throughout the globe.
The function of **Tabligh** is also: reformation.

The Style of Shah Waliullah (rahimahullah)

Coming back to Shah Waliyullah (rahimahullah), he would prefer those views of the Hanafi Madhab that are supported by Hadiths [that he located]. This was also the way of Moulana Gangohi, Shaykhul Hind, 'Allamah Kashmiri and 'Allamah Shabbir Ahmad 'Uthmani (rahimahumullah). Moulana Yusuf Binnory (rahimahullah) has also written this in the introduction of Faydul Bari.[19] Their motive was to lessen the differences, and to respect all four Madhabs.[20]

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[19] Muqaddimah of Faydul Bari, vol.1 pg.23-25

[20] It should be noted that this style was adopted by these seniors for their Hadith research in their respective classrooms. This is not to be mixed with the rules of issuing fatwa to the masses outside. The environment of the classroom is very different.

The Deviant sects[21]

The greater need is to rebut the deviated sects that are in vogue in our era; like the Shi'ah, Qadiyani and even the Salafis.[22]

Salafis do not fall under the umbrella of the four Madhabs. Their methods are wrong, and their beliefs are also flawed.
Therefore, the rebuttal against these sects should be done in detail, explaining the differences we have with them, especially the differences in 'aqaid. Show the students how we are different from them.
I have discussed the salafi 'aqaid in a bit of detail at the end of my recent book on Mi'raj.[23] Their fitnah is spreading a lot in our era.
Those who study in Saudi are brainwashed with these wrong beliefs.

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[21] A common question the arises when the views of the ancient deviant groups (like the Khawarij & Mu'tazilah) are discussed is that: these groups do not exist like before, hence what is the a need to discuss such sects?
- A simple answer is that although we might not encounter people who formally identify themselves as Mu'tazilah or Khawarij, we will indeed encounter individuals who actually have the same concocted ideologies as them!

[22] In my humble opinion, this is a primary requirement in every contemporary Hadith class.

[23] Isra, wa Me'raj ke waqi'at, pg.151.

Modern Misinterpretations

In addition to the deviated sects, when we come across Hadiths that modernists, and their like use to suit their fancies, we should adequately rebut that. Similarly proofs against fashion and western lifestyles. There is a severe need for our students to be introduced to these discussions.[24]

The Asatidhah may have to make additional effort to study these matters. [as they are not addressed in as much detail as the fiqhi issues in the earlier commentaries][25]

قال النبي ﷺ : يَحمِلُ هذا العلمَ مِن كل خَلَف عُدولُه، ينفون عنه تحريفَ الغالين، وانتحالَ المبطلين، وتأويل الجاهلين.

(انظر تخريجه في تعليق شيخنا على التدريب ٤ / ٢٤)

[24] In my humble opinion, this too, is a primary requirement in every contemporary Hadith class.

[25] I hope to be able to coordinate some sort of combined effort of the asatidhah of Hadith on this pressing need in the near future, insha Allah.

3. The Students

Enthusiasm Boost[26]

Further, there is also a need to come up with ways to increase the eagerness of the students.[27] In general, many students don’t have the true zeal, besides for a few. The Ustad -effectively- is doing all his effort for only those few.[28]
Others are either sleeping, or not interested.
However, we should still value everyone. Sometimes, we find students who were weak, after their graduation Allah Ta'ala took lots of service for Deen from them.
So value all, and increase our effort to raise their zeal, to increase their ‘amal and save them from the evils and sins around them, like the cellphone etc.[29]

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[26] See related discussions on this topic in Ma’alim Irshadiyyah, pgs.99-134, pgs.283-289 & pgs.417-420.

[27] One effective way of doing so, is to encourage them to read the biographies of the earlier ‘Ulama. This is extremely beneficial for students, & Ahlul ‘ilm in general. Also see Ma’alim Irshadiyyah, pg.421.

[28] This should not deter the teacher from adequate preparations for the lesson. The teacher should keep two things in mind:
1. Prepare for the brightest student, but be able to simplify for the weakest.
2. When preparing the lesson, keep in mind that you are building your own ability (isti’dad) too. This will spur you to keep improving, and not to lower the level due to the low interest of the students.

[29] See Ma’alim Irshadiyyah, pg.320.

Our Duty is Ta’lim as well as Tarbiyat.
These evils should be discussed repeatedly, so that our students can be saved.

Mischievous Students

If there are some very mischievous students, they should be cautioned. If they become habitual offenders, and there is a fear of such a student influencing others, **then he should not be merely expelled. Instead, he must be sent to another madrasah. It is possible he might change with the change of his surroundings.**
Like the Hadith that states the master should sell his female slave who repeatedly engages in fornication.[30] The reasoning is that perhaps a change of master might be to her good, a means of her reformation. The same applies to a misbehaving student; maybe a change of environment might reform him, insha Allah.

Value the students

Value everyone, even those who have not come out of their own will.
It is us, who need to make the effort.
In addition to all the above, we should all make earnest du’a for our students,[31] that Allah Ta'ala

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30 Sahih Bukhari, hadith: 2555.

31 At this point, Shaykh saheb repeated the following words thrice: الدين النصيحة

guides them and makes them the means of our najat (salvation) in the Akhirah.[32]
We could be forgiven due to their efforts. They are the means of our isaal thawab.
Imam Ghazali (rahimahullah) and others have mentioned that we should consider the minds of the students like fertile land. So value them.[33]
We need to be balanced between being strict and being compassionate.
If we had to reprimand them on any occasion, we should call them in private later on and show some kindness too.
They are an amanat that Allah Ta'ala has sent to us. Our effort is to transfer our 'ilm to them.[34]
We should repeatedly raise their spirits and encourage them[35] by saying, you will be going back home, where you will have to do lots of work. Get them to make intentions [of serving deen when they qualify] and encourage them to make du'a for that too.
There is still a lot of need around the world for more madrasahs and deeni centres. It is these students of our's who will be filling these voids.

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32 قال الإمام إسحاق بن راهويه رحمه الله : قلّ ليلة إلا وأنا أدعو لمن كتب عنا ، ولمن كتبنا عنه . (المدخل للبيهقي (١٧٤٩))

33 i.e, by planting the correct seeds of true 'ilm & 'amal.

34 Imam Shafi'i (rahimahullah) said to his student; Imam Rabi' ibn Sulayman (rahimahullah): **'If I was able to [literally] feed [my] knowledge into you, I would've done so.'**
Refer: Ma'alim Irshadiyyah, pg.78. Also see pgs.282-283.

35 Refer to: Ma'alim Irshadiyyah, pgs.417 & 428.

Keep a relationship with them even after they are gone. Encourage them to keep up the relationship too. Encourage them to make mashurah with their teachers, and to take their du'as as well.[36]

The Limitless Potential

Masha Allah, Darul 'Uloom Deoband started as just one root. Currently its branches are countless.

Now it's our turn,

ثم جعلناكم خلائف في الأرض لننظر كيف تعملون

How many branches [in the form of students, Madaris etc] are we going to create insha Allah?
We should make a concerted effort in this regard too. Masha Allah, in South America there is a very good effort taking place. It started with the barakah of the Jamats who went and saw the great need there. Similarly other places in the world also have such needs. We should gauge and tactfully attend to these needs. Allah Ta'ala has given us a lot.

اسکی طالب نہ بنے شرقي نہ غربي
بلکہ سارا ھی دنیا ہو اسکا وطن

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36 In the event that the student does not maintain the relationship, we should still do what is in our capacity to maintain the relationship. We as teachers, understand the need for this ta'alluq more than them…
Further, if a student does make contact after a lengthy interval, he should be welcomed, and commended [not rebuked] for doing so.

[Shaykh saheb ended his talk with the following]:

اللہ تعالی آپ حضرات کی قدم رنجا فرماے

May Allah Ta'ala accept your coming here.

May Allah Ta'ala grant all of us the correct intentions and put benefit in this gathering. These types of majalis are beneficial and important.



4. Q & A

[*The following are the responses of Shaykh saheb to questions that were posed to him. I have not included the questions, as they are easily understandable from the responses.]:*[37]

Shafi'i students[38]

- *When explaining the hanafi proofs, we should tell the Shafi'i students that we are only trying to show that the Hanafi Madhab is also substantiated. You shafi'is should remain shafi'is. Our purpose is not to change your Madhab.*[39]
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[37] Similarly, I have grouped the responses of similar topics, and did not follow the same sequence that the questions were posed in.

[38] Due to the nature of the field of Hadith, discussing the other Fiqhi Madhahib is unavoidable. Furthermore, it should be noted that the one primary reason for discussing other Madhahib is to create discussion, and not to learn the reliable verdict (مفتى به) of each Madhab. This should be explained to the students, from time to time, so that the conflicting views of the other Madhahib that one encounters in the different commentaries does not become a cause for confusion. If this point is misunderstood, it could lead to the students, or even the ustads questioning the wisdom behind discussing the Madhahib.

[39] See Ma'alim Irshadiyyah, pgs.366-377, especially, pg.374 onwards.

Tahqiq

- *On the topic of encouraging tahqiq, Hazrat said that the purpose of tahqiq is not to innovate new views. It is to verify the truth. The linguistic meaning of the word tahqeeq is to find the truth.*

How much detail in the kitabs?

- *Shaykhul Hind's (rahimahullah) method was to give detailed commentary in the Tirmidhi dars, including the ikhtilaf of the madhahib. In Bukhari shareef he would only focus on the khususiyyat of the kitab. In one days lesson [of Bukhari] he would teach several pages.*

- *In my days of study, Bukhari Shareef was not done with too much of detail. Our Ustad would tell us that this was the method of Shaykhul Hind (rahimahullah) - tafseel in Tirmidhi and Bukhari brief. However, in this zamanah, things have changed. The actual change came from 'Allamah Kashmiri (rahimahullah). He was filled with 'ilm, and it would flow in his lessons. After Shah saheb (rahimahullah) left Deoband, Moulana Husain Ahmad Madani (rahimahullah) tried to maintain this level thereafter. Therefore we find the habit of tafseel in the lessons.*[40]

- *Nowadays, it would be nice for the Madaris to make mashurah among themselves to set which chapters are to be done in detail in which kitabs…*

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40 This method of going into detailed discussion has actually kept alive many other branches of the field of Hadith. Wal Hamdu lillah!

This is easy in places where one ustad is teaching more than one dora kitab.

- *Not every Ustad should do [the same] tafseel in every lesson. The students will get bored, and the kitabs won't be completed. We should keep the lesson comprehensive and not go into too much of detail.*

Riwayatan & Dirayatan

- *In essence, no part of Tirmidhi and Abu Dawud should be done riwayatan. This is not munasib (appropriate). Yes, in one kitab if a chapter was done in detail, then in the other book, the Hadiths should definitely be translated.* ***To merely recite the entire chapter without any translation etc. is not good.***
- *Make all-out effort that no important bahth (discussion) be left unaddressed. Even if a portion is being done riwayatan, we may come across some difficult words, or new points, those should be highlighted.*[41]

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[41] In the Madaris, we -legitimately- engage in completing of certain kitabs riwayatan, in controlled environments, with students that have several years of study behind them. Nowadays, some people engage in swift recitals of Hadith books in the wrong context, and with the general masses as part of their audience. In these gatherings, the entire Hadith book is recited very speedily (*riwayatan*) with many 'awam receiving ijazah thereafter! This is incorrect and should not be supported. The Ustad should caution the students against these 'maqra-ahs'. Shaykh 'Awwamah (hafizahullah) has written a stern article denouncing this practice, refer: Ma'alim Irshadiyyah, pgs.188-193. Also see my translation of this article on Al-Miftah.com.

Difference of Nuskhahs

- *If we come across mistakes in the book, or differences in nuskhahs, it should be pointed out.*

Punctuality

The ustad should be punctual on time too, to be able to complete the kitabs comfortably. In fact we should -in addition to being punctual- we should teach some time, voluntarily [after hours].

Tarbiyat[42]

Alhamdulillah work is taking place, may Allah Ta'ala accept. These students have come. At least they are being saved from bad environments. Therefore value them.

- It's an opportunity we have. We don't know when again the students will see these Hadiths in their lives.

They should be told, that this page, you may be seeing for the first time, it might be your last time too. So pay full attention. Make them value the lesson.

There are only three ways for reformation;

a) *Tabligh,*
b) *Tazkiyah (in the khanqahs) and,*
c) *Ta'lim (in the Madaris).*

THE END

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42 See Ma'alim Irshadiyyah, pgs.406-428.